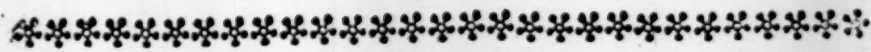


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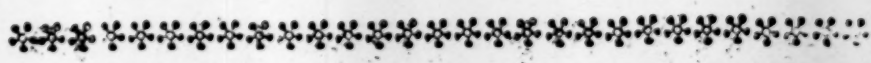


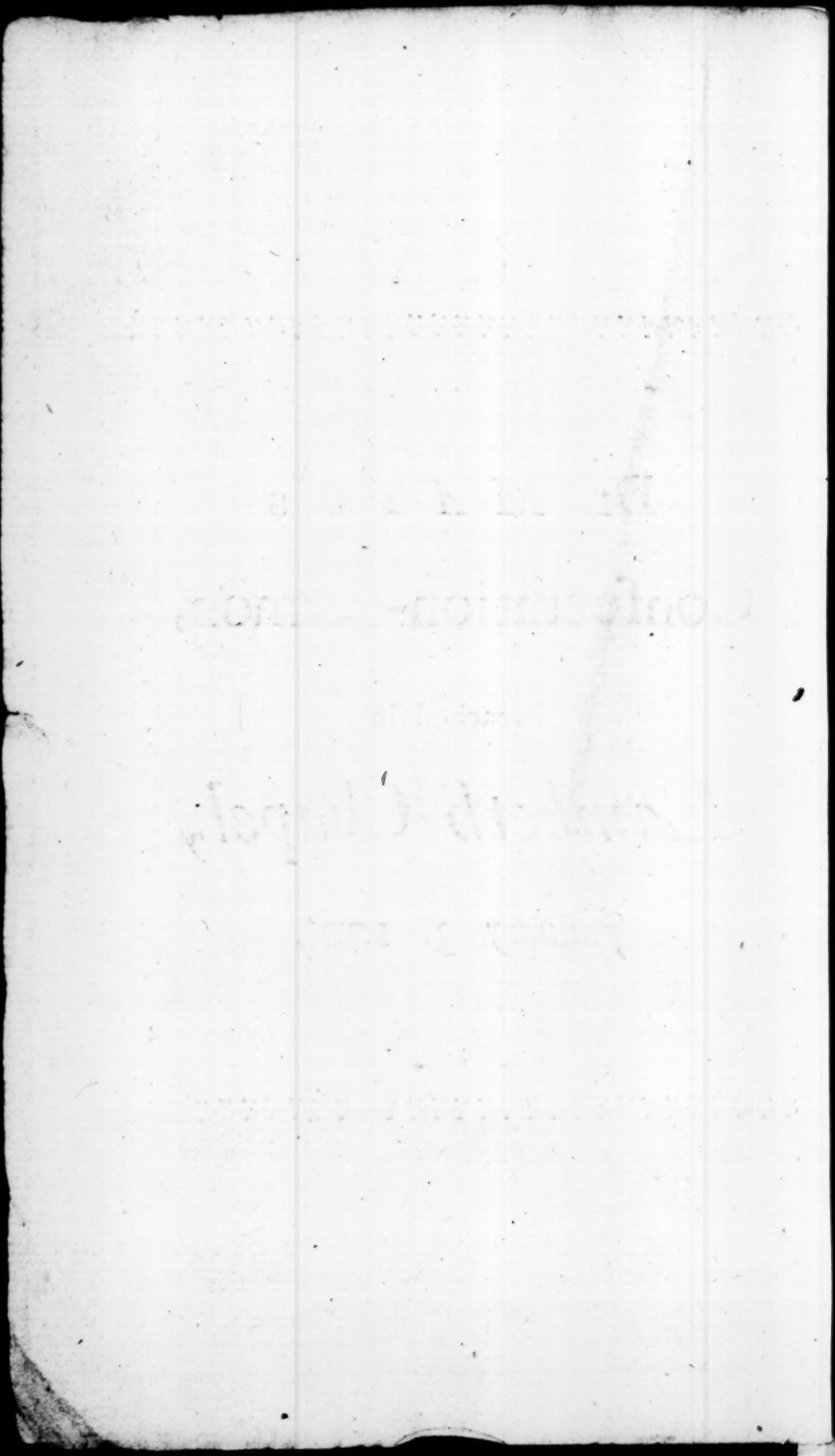
Dr. M A Y O's
Consecration-Sermon,

Preached in

Lambeth Chapel,

January 3. 172⁴.





13

A
S E R M O N

Preached in

Lambeth Chapel,

ON SUNDAY *January* 3. 1724.

AT THE
C O N S E C R A T I O N
O F T H E

Right Reverend Father in GOD;

R O B E R T, *Clavering*
Lord Bishop of *Landaff.*

By RICHARD MATO, D. D.
Rector of St. Michael near Crooked-Lane.

Published by Command of His Grace the
Lord Archbishop of CANTERBURY.

L O N D O N:

Printed by JOSEPH DOWNING, in *Bartholomew-Close*
near West-Smithfield, 1724.

A
SERMON

Preached in

St. Andrew's Chapel,

On Sunday, January 2, 1774.

AT THE

CONSECRATION

OF THE

Right Reverend Father in God,

K. O. B. E. T.

Lord Bishop of London.

BY RICHARD JAMES, D.D.

Rector of St. Andrew's Church, London.

Printed by G. G. & J. W. at the
Printers of the University of Cambridge.

L O N D O N

Printed by J. W. at the
Printers of the University of Cambridge.



H E B. iv. 14.

--- *Let us hold fast our Profession.*



IT is not my Intention, nor, as I conceive, my Duty, to insist, largely, on the Dignity of the Persons, the Importance of the Office, or the several particular Obligations incumbent on those who are called, to the high and weighty Charge, to be *Ministers of Christ, Rulers in the Church, and Stewards of the Mysteries of God.* But I shall confine my self to the Duty in the Text mentioned; not only

As it is frequently repeated by St. *Paul*, in the Directions given by him, to *Timothy* and *Titus*, and those other Persons, who were appointed to govern the Churches, the Apostle himself was obliged to be absent from; but also,

As

As it is, in its own Nature, one of the absolutely necessary Qualifications, which must be, indispensably, regarded by those, who are called to *any* Office in the Church of GOD; if they would approve themselves *Workmen that need not be ashamed*, and ever hope, by a faithful Discharge of their important Trust, to *save themselves, and those that hear them*; and likewise,

As it is a Duty, not confined only to those who are to *govern, to guide, or feed* the Church of GOD, but must be carefully practised by all Persons, who would avoid the *Errors of the Wicked*, and escape the *Snares of Seducers, who wax worse and worse, deceiving and being deceived*.

AND indeed, while there are some, who not ^a *Holding Faith and a good Conscience, concerning Faith have made Shipwreck*; and others, who neither know, nor regard what they ought to profess; while the unstable *wrest the holy Scriptures* themselves, tho' it be to their own Destruction; while the Grounds and Principles, as well as the Duties, of the Christian Religion, are cavilled at, despised and neglected; 'tis necessary, as we would
take

^a 1 Tim. i. 19.

take care of, and promote the Salvation of our selves and others, that we should *hold fast the faithful Word as we have been taught*; that all Persons should *continue in the Faith grounded and settled*; and that those more especially, who are placed in the higher, or inferior, Offices in the Church, may be rendered able, by *sound Doctrine, both to exhort and to convince the Gainsayers.*

THE Original Word *καταμένειν*, aptly enough rendered, *Let us hold fast*, imports an earnest Endeavour, a settled Resolution, to keep and maintain a thing, with the utmost Diligence and greatest Care, whatever Oppositions are met with, be there never so many Difficulties in the Way; it implies likewise, that there will be either open Assaults, or secret Attempts, made to deprive us of what we would retain, or to weaken our Hands in the preserving of it; That this is the meaning of the Word, will appear from many Places of Holy Scripture, in which the same Word is used, or others of the like Import, whereby we are required ^a *to hold fast that which we have*; to be ^b *stedfast and unmoveable in the Work of the Lord*; to stand fast ^c *in the Faith*; and

^a Rev. ii. 25. iii. 11. ^b 1 Cor. xv. 58. ^c 1 Cor. xvi. 13.

and ^a *in the Lord*; to ^b *hold fast that which is good*; and to ^c *hold fast the Form of sound Words*. And when the Penmen of the sacred Writings would lead us to a Consideration of the Difficulties and Dangers we may, reasonably, expect to meet with, we are then told, that we must ^d *endure unto the End*; that there must be a ^e *patient Continuance in well doing*; that we must be so far from being discouraged by our Enemies Assaults, that we must even ^f *strive together*; and contend ^g *earnestly for the Faith that was once delivered to the Saints*. All which Places enforce the same Duty, as the Text before us, *viz.*

THAT the holding fast of, or steady Adhering to, the Principles and Duties of Religion, is an indispensable Obligation, which must constantly be regarded by all Persons, and more especially, by those who are called to any Office in the Church of GOD.

BEFORE I proceed to consider the Nature and Extent of this Duty, it may be proper to observe, that great Care must always be taken in relation to the matter we *hold fast*, or adhere
here

^a Phil. iv. 1. ^b 1 Theff. v. 21. ^c 2 Tim. i. 3.
^d Matt. xxiv. 13. ^e Rom. ii. 7. ^f Phil. i. 27. ^g Jude ver. 3.

here to; this is mentioned in, almost all, the Texts before quoted. For a bare Stedfastness in a *Profession*, be it good or bad, or the *holding fast* Notions, we may, by the Prejudice of Education, or any other Way, possibly have received, without considering whether they are true or false, cannot be the Duty here required; if we should thus understand these Precepts, we must make the Scriptures of Truth contradict themselves, and imagine that the Testimonies of the *Lord, which are sure, and make wise the simple*, would encourage Bigottry, or countenance a slothful Ignorance. When we would therefore obey this Command, we must take Care, that the Doctrines we maintain are equitable; that the Principles we assert are just; least we should *hold fast our Profession*, and let go the Hope of everlasting Life; least while we endeavour to keep our Faith, we should lose our immortal Souls. By the *Profession* we are here required to *hold fast*, we may therefore understand

AN open Acknowledgment, and joint Concurrence in the Belief and Practice of such Things as are agreeable to the Dictates of Reason and Religion, and no ways vary from that Revelation the Divine Being has been pleased to make of his Will.

THERE are some things which our *Reason*, or the Dictates of natural Religion, oblige us to *bold fast the Profession* of ; such as the Being of a God ; that he must be Almighty, Just and Good ; and, consequently, that this divine Self-existent Being must be depended upon, worshiped and obeyed ; what *our* God hath required of us, is more particularly taught by *revealed Religion* ; which distinctly informs us of the Nature and Equity of his Commands. But our very *Reason* teacheth us ; that this infinitely wise God of Order, having made Man a *sciable* Creature, has render'd him capable of some Degrees of Happiness, even in this World ; and to this End, as we are Members of a Community, it is necessary that there should be Rules laid down, and Laws made, for the Preservation of it ; and it will then, from hence, evidently follow, that we must constantly obey those who have the Rule over us, and observe those Laws which secure our Liberties, defend our Properties, and preserve our Lives. The publick Good must in all Governments be consider'd ; and as no Legislative Power should, therefore, ever command any thing which is destructive to the common Welfare ; so,

when-

whenever any Subjects transgress, either the Laws of Nature, or those particular Rules agreeable thereunto, which are made for the Interest of the Community, or the publick Advantage; they break the bond of Society, and are to be, so far, esteemed Destroyers of the Happiness, and Disturbers of the Peace of Mankind. The Consideration, that it is the God of our Being, and the Author of our Lives, who has placed us in this Estate; is yet a further Argument for the due Performance of our Duty in this Respect; that we are to submit our selves to those in Authority, not only to avoid Confusion and Disorder, but because they are the *Ministers of God for Good*: And there are, indeed, many Parts of our Duty, towards GOD and our Neighbours, which those Heathen, which had most improved their Reason, never heard of; and several Things which we are obliged to *bold fast*, which, by the Light of Nature, we had never known. That *God is in Christ reconciling the World to himself*^a; that this JESUS was *born of a Woman*, and *made under the Law*; that he *died for our Sins*, and *rose again for our Justification*; that we have now

^a 2 Cor. v. 19.

a great high Priest, that is passed into the Heavens, Jesus the Son of God; these, and all the other Parts of this wondrous Contrivance of infinite Love, so surpass the utmost Bounds of our Thought, that it required a distinct Revelation, to manifest this inestimable Benefit to Mankind; thankfully therefore, acknowledging the merciful Condescension of our gracious God, we must *hold fast our Profession* as we are

Christians; by which Name we profess ourselves to be Servants and Subjects of the blessed JESUS, and Members of the Church of CHRIST; by which we do not only understand the Company of faithful People, who, by the Graces received from above, and the Operations of the Holy Spirit, are joyned to *Christ*, and said to be *in Christ*^a, or *Members of that Body, of which Christ is the Head*; which Mystical Union, as well as the Graces received thereby, the Faith in, and Reliance upon him, are all internal and invisible:

BUT it is also evident, From the Means appointed for the Admission into it; From
the

^a 2 Cor. v. 17.

the Rites therein to be partaken of; From the Duties enjoyned to the Members of it; and From many other Reasons which might be mention'd; that there is also a *visible Society*, or *Church*, governed by different Laws, and designed for Ends altogether distinct from those of such temporal Societies, as were just now mentioned: Our Lord has not only laid down Rules and Directions, for the preserving the Order of this Church, but has also appointed Ministers and Officers in it; for the ^a *perfecting of the Saints, for the Work of the Ministry, for the Edifying of the Body of Christ, he hath set some Apostles, some Prophets, some Evangelists, and some Pastours and Teachers*, who are, by a regular Succession, to continue till the Consummation of all Things; being assured of his Assistance, who has promised ^b *to be with them always, even to the End of the World*, while they are to *rule, guide, and feed* the Church of God; to *exhort and reprove*, and, when Occasion requires, to ^c *rebuke sharply*; they are ^d *to command* and ^e *enjoyn things which are convenient*; to instruct the *Persons that oppose themselves*; to *warn*, and if that does
not

^a 1 Eph. iv. 11, 12. ^b Matt. xxviii. 20. ^c Titus i. 13.
^d 2 Thess. iii. 3, 4, 6. ^e Philem. ver. 8.

not prove a sufficient Remedy, they must
*^a stop the Mouths of the unruly and vain
 Talkers and Deceivers, who speak things
 which they ought not, for filthy Lucres Sake.*

THE Church being, therefore, such an external visible Society, established for the promoting the highest Interests of Mankind, the Salvation of their immortal Souls; there being Laws made, and Officers appointed, to preserve the Regularity and Order of it; it will naturally follow, that all the Members of this Church, must be constantly stedfast in their Observance of those Laws; they must
*^b obey them that are thus appointed to have
 the Rule over them; they must submit them-
 selves, counting them worthy of double Honour,*
*“ and follow with a glad Mind their godly
 “ Admonitions.*

OUR Knowledge of the Nature of this Society, and the particular Duties of the *Rulers* and Members of it, is founded on the holy Writings, which instruct us in the Grounds and Principles of the Christian Religion; our good and gracious God, having made us capable

^a Titus i. 11.

^b Heb. xiii. 17.

pable of eternal Happiness, has been pleased to teach his Creatures the Way and Method of attaining it: As *Christians*, therefore, we are obliged to *Hold fast* this *Profession of our Faith*; that the Holy Scriptures contain the revealed Will of God, and are ^a *profitable for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect, thoroughly furnished to every good Work*: Whatever Duties, therefore, are there commanded, must constantly be performed; whatever is required as an Object of our Faith, must be firmly believed. When our Saviour came not to take away the Force of the Moral Law, it still remains to be our Duty to obey these Precepts, and to conform ourselves to the Dictates of natural Religion, but then to this must be added, a constant Obedience to those Commands, which *Christianity* expressly requires, and a steady adhering to those Principles which are essential to the very Being of it; and as our great *High Priest* best knew what was requisite for our Happiness here or hereafter, all his Commands contribute to our Advantage: Thus that

Love

^a 2 Tim. iii. 16.

Love and Charity, which the Gospel so expressly requires, in its own Nature, tending to our Comfort, is made the Sum of our Duty towards our Neighbour; A Mark of our being the true Disciples of the GOD of Peace, and *the fulfilling of the Law*: This will lead us to the constant Exercise of that Zeal for the Advancement of the private Interest, and those earnest Endeavours to promote the public Benefit of Mankind, which are the indispensable Duties of every Christian. While we thus practise the Duties of Christianity, we must be very careful, that no Motive whatever draw us to depart from the Truth, as it is in JESUS; or hinder us from *Holding fast the Profession of our Faith*, as contained in those sacred Writings, which *holy Men of Old wrote as they were inspired by the Holy Ghost*: Whatever is there required, as an Object of our Faith, must firmly be believed, notwithstanding some Difficulties may possibly occur, should we attempt to reconcile the Mysteries of Religion to our Reason, or account for them by the Maxims of Philosophy. Thus, for Instance, we are obliged to *hold fast the Profession* of the Catholick Faith, which is this: "That there is one GOD in
 " Trinity, and Trinity in Unity, whom we
 " must

“ must worship, on whom we must depend ;
 “ neither confounding the Persons, nor dividing
 “ the Substance ; that this is the *Catholick Faith*, a Doctrine known and believed in the first Ages of the Church, and is allowed, on all Sides, to have been the *general received Opinion*, is what ought to have some, and no small Weight, with us ; when nothing, but a very exprefs Declaration in holy Scripture, can well excuse us, if we do not *hold fast a Profession*, which is so ancient, and has been so universally received ; but we are not left to Tradition only in a Matter of this Importance, which is the Scripture Doctrine of the ever-blessed Trinity.

LET us therefore continue in the Faith, grounded and settled, and not be moved away from the Hope of the Gospel ; and while we are constant in the Performance of the general Duties, and steadily adhere to the Doctrines of *Christianity* ; Let us remember that we are

Protestants, Professors of the Christian Religion, as purged from the Impiety, Superstition, and Cruelty of the *Romish Church* ; and let us here also be very careful to *Hold fast our Profession* ; to maintain and support
 C those

those Principles, on which the Reformation was grounded; those Doctrines, on which the *Protestant Religion* exists; * “ That the Holy Scriptures
 “ contain all Things necessary to Salvation;
 “ so that whatever is not read therein, or may
 “ be clearly proved thereby, is not required, of
 “ any Man, that it should be believed as an
 “ Article of Faith, or be thought requisite or
 “ necessary to Salvation.” When we know not any visible Infallible Judge to whom we can appeal, the Sacred Writings are referr’d to in every Doubt, by these are we in every Difficulty determin’d: The Truth of these Propositions induc’d our Forefathers to break the Bonds of Popery, and so gloriously to cast the Cords from them. This was the Ground of their Separation from that Church, which had defiled the Christian Worship by Idolatry, and imposed intolerable Errors, directly contrary to the Holy Scripture; Nor do the Methods used by them to propagate their Superstition, afford a less powerful Argument, carefully to avoid all Approaches to their Idolatrous Worship; we ought certainly to *Hold fast our Profession*; when we have daily fresh, repeated Instances of their continuing
 to

* Art. VI. of the Church of *England*.

to act according to the known and avowed Principles of that bloody Sect; that Religion is to be maintained by the Sword, and the Gospel of Peace to be spread by Force of Arms; that not only Promises or Threatnings are to be used to allure or affrighten Persons to their Church, but that they may embrace their Hands in their Fellow-Creatures Blood, for worshipping G O D as their Consciences direct; a cogent Motive this! for us to remember we are *Protestants*, and to *Hold fast* that *Profession*. Let the Preservation therefore of our Religion be our constant Care, and the sacred Writ our unerring Guide. Let the Doctrines therein declared, be strenuously maintained, and the Opinions, that are contrary to it, be carefully avoided; and this we are more especially obliged to, as we are

Members of the Church of England; a Church, not corrupted by the Superstition of Popery on the one Hand, or deluded by wild Enthusiastick Notions on the other; in which the Word of G O D is preached, and the Sacraments duly administered. We are required to believe nothing as an Article of Faith, but what can be proved by most certain Warrant of holy Scripture. The Government

of it is not only most agreeable to the Directions of the Apostles, and the Practice of the Primitive Church, but in its own Nature tends to promote that Union, Regularity and Order, which is necessary for the Preservation of a *National Church*; by Reason of which, our Church has, ever since the glorious Reformation, been the constant Bulwark against Popery; and that it may still continue so,

LET us cherish in our selves, and promote in others, an ardent Love, and high Esteem, for the *Established Church*; Let our Hearts and Hands concur; Let our Endeavours accompany our Prayers for the Prosperity of it; but let us never imagine, that an idle Indifference, a careless Unconcern for, much less that an Opposition to, the *Protestant Interest in Europe*, can ever be consistent with a true Zeal for the *Church of England*. And since not only the Preservation of our own Liberties, and the Security of our Civil Rights, but the Welfare of the Protestant Religion in general, and of our own Church in particular, depends upon the Stability of his Majesty's Throne, and the Succession in his Illustrious House; Let us shew that we truly
de-

'desire the Prosperity of our Church by an uniform Obedience to the *Defender of our Faith*; by praying that GOD would continue to protect the Person, and direct the Counsels of our King; and that all his Subjects, by the sincere Practice of true Religion, and a steady Loyalty, may constantly endeavour to promote the Glory of GOD, and each other's Happiness.

THIS which ought to be performed by all Persons, is the indispensable Duty of those who are called to be *Ministers of the Established Church*. We are not only obliged to *Hold fast our Profession*, but must exhort others also, and take care that the People, committed to our Charge, be not *moved away from the Hope of the Gospel*.

LET us, therefore, whose Duty it is, to *Remember those* who have had, and to *Obey those who have, the Rule over us*: Bless GOD for, and endeavour to imitate their Examples, who have so remarkably observed this Apostolical Injunction, who have *Held fast*, and defended *their Profession*, who con-
tinue

^a Heb. xiii. 7, 17.

*tinue in the things which they have learned^b;
and Hold fast the faithful Word as they
have been taught. Whose Faith let us follow;
considering the End of their Conversation, Je-
sus Christ, the same Yesterday, and to Day,
and for ever.*

To whom with the FATHER, and
HOLY SPIRIT, be all Honour and
Glory, now and for evermore.

^b 2 Tim. iii. 14.

F I N I S.

